

REPORT
OF THE
ELEVENTH YEAR
OF THE
ANGLO-CHINESE COLLEGE,
BEING
MDCCCXXIX.
WITH
AN APPENDIX,
CONCERNING THE LAWS OF CHINA.

MALACCA:

PRINTED AT THE MISSION PRESS.

1829.



ANGLO-CHINESE COLLEGE.

PATRONS.

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President,	REV. R. MORRISON, D. D.
Principal,	REV. S. KIDD.
Chinese Native Teachers,	{ CHOO Sĕen Săng.
	{ LE Sĕen Săng.

GENERAL PLAN OF THE INSTITUTION.

I. NAME.—The ANGLO-CHINESE COLLEGE.

II. OBJECT.—The RECIPROCAL CULTIVATION OF CHINESE AND EUROPEAN LITERATURE.—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cashin-chin, the Chinese colonies in the eastern Archipelago, Loo-chee, Coira, and Japan. The Malay language, and Ultra-ganges literature, generally, are included as subordinate objects.

III. WHAT ADVANTAGES THE COLLEGE PROPOSES TO AFFORD TO STUDENTS.—1. The College will be furnished with an extensive Library of Chinese, Malay, and European books. —2. The assistance of European Professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants. —3. A Fund will be formed for the maintenance of poor students. —4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it:—to religion; to literature, or to commerce. —5. To native students, the English language will be taught, geography, history, natural philosophy, and christian theology and such other branches of learning or science as time and circumstances may allow. —6. There is at the station an English, Chinese, and Malay Press, which literary students may avail themselves of. And it is intended ultimately, to form a Botanical Garden in connexion with the College, to collect under one view the tropical plants of the Eastern Archipelago.

IV. STUDENTS TO BE ADMITTED.—Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having travelling fellowships; persons belonging to Commercial Companies; and persons attached to the establishments of the Official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China, and its tributary kingdoms, or many of the islands and countries around, who either support themselves, or are supported by christian societies, or by private good-will, who wish to serve them, by giving them the means of obtaining a knowledge of the structure of English literature, will be admitted.

REPORT OF THE XITH YEAR.

THE Report now issued is only the seventh that has been published, but we have dated it from the year of laying the foundation Stone, Nov: 11th A. D. 1818.

Old Collegiate Institutions have not, we believe, made periodical statements to the public, but the founder of the Anglo-Chinese College, adopted the practice of modern times, to state annually to the public its proceedings.

As the plan of study is nearly the same from year to year, there cannot be much of novelty to narrate: still to the friends of the Institution the record of its proceeding must possess some interest. The College is an effort of pure benevolence. The Donors and Subscribers look for no return, but the consciousness of doing good. To aid the diffusion of literature, knowledge, and the Christian religion without respect of Nation, Colour, or Persuasion, among the Inhabitants of Eastern Asia, especially the Chinese-language Nations, is the fundamental object of the Institution, which has not for a moment been departed from.

The Anglo-chinese College has experienced, during the short period of its existence, both encouragements and discouragements. Among the latter is the disregard of its affairs which, in some instances, has followed a departure of its early friends from these countries. And another discouragement is a feeling which has grown up among some who aided it entirely on

religious accounts, that it does not tend so much to the furtherance of the Gospel as preaching does. As if Native Preachers could in the ordinary course of Providence, be instructed that they may instruct others, but by some similar Institution. Another circumstance that has damped our spirits is, the early death of two of its officers, who were zealously affected in its behalf, and well qualified to conduct its affairs, especially in the Chinese Department; viz. the Rev. Dr. Milne and the Rev. D. Collie. Divine Providence, which is the sovereign and all wise will of God, was pleased to remove, in early life, these two devoted men; to whom it is difficult to find successors. The Rev. Mr. Smith, who officiated as Chinese Professor last year, having lost his health has been obliged to return to Europe, quitting at once the College and Mission.

But on the other hand the Almighty has not left us without encouragement. The College has produced Milne's Sacred Edict, Collie's translation of Confucius, and numerous instructive Christian Books and Tracts in Chinese. And it has been honored in diffusing a savour of true religion extensively, as well as mediately effecting the conversion of souls to God. Leang a fā was the first fruits; and since our last report, another of the Students, having given evidence of sincere Christian piety, has, by baptism, been received into the Christian Church. In addition to these things, it is encouraging that many of our Friends remain steadfastly attached to the College. The enlightened and benevolent Patron whose name appears first on our list has most liberally assisted our Funds a third time. And the earliest friend of Milne, Colonel Farquhar, does not forget us. Friends around us also, in China and in the Straits, who look at

us, and know us, continue their liberal support. This is encouraging, when those who cannot see us, and know not the up-hill work to be performed, drop off.

The Honorable the Court of Directors has sanctioned, with their accustomed liberality, the monthly allowance first granted by the Honorable Mr. Fullerton, Governor of Pinang. The Number of Chinese Youths in the College, who receive a literary and Christian education by the bounty of British Christians, has increased, and the Funds of the Institution, on its present limited scale; including the allowance of Government, are about adequate to its annual expenditure, as long as a Missionary of the London Society fills the office of Principal, on a trifling annual Salary from the College. For these things we "thank God and take courage." Could the College support two European Teachers, wholly devoted to it, the arrangement is very desirable.

The Grammatical work, in Latin and Chinese, composed by Catholic Missionaries and presented in MS. by the Noble Donor of £ 1,200, beside Books concerning China, has been unavoidably delayed. The great number of Chinese characters required to be engraved, and other circumstances, have impeded the completion of the work far beyond the term anticipated by the President; but daily attention is still paid to it, and it will be published with all practicable despatch.

Master John Robert Morrison is still in the College, and acts in the double capacity of Student and Usher. He attends chiefly to Chinese from which he translates as an exercise; and, into which he is essaying to render Fenelon's pious reflexions. He instructs the Junior Students in English and the elements of European learning:

The course of Study for the Youths is much the same

as heretofore; but for the information of the Donors and subscribers we again repeat the statement.

The number of students on the books is thirty; twenty two of whom are regularly admitted on the foundation. They are divided into four classes. Those of the first Class have attended to the Elements of mental Philosophy, to Astronomy and Geography with the use of the Globes;—They have committed the instructions which they receive on these subjects to memory, and are frequently examined on the nature of what they learn. They are reading Morell's history of Greece which is explained to them in Chinese; and they daily translate a portion of it out of English into Chinese. They also write a translation out of a Chinese book into English almost daily, and commit to memory both the original and the translation. They are going through Bonnycastle's Arithmetic a second time, in the knowledge of which they are tolerably well versed. Once a week they translate a short portion out of Joyce's scientific dialogues. Their attention on the sabbath is engaged with the treatise on the soul by the late Dr. Milne, in which they appear much interested. Its philosophical and theological statements tend to aid their conceptions of the subject of mental Philosophy. They manifest considerable inquisitiveness on the nature of the human spirit,—its powers, and its capacity for suffering or enjoyment in a future state. Several of them have obtained a correct theoretical knowledge of Christianity, and appear fully convinced of its infinite superiority to their own systems of Paganism. This and the next two classes read the English Scriptures together during the week, as well as on the Sabbath.

The students of the second class are employed in the

study of their own language, in the knowledge of which they have made some progress during the year. They are reading on the evidences of Christianity in Chinese. Portions of their exercises on this subject are translated into English for them to commit to memory. They are studying Arithmetic and are at present in decimals. They translate out of Chinese into English, and after the translation is corrected, commit both it and the original to memory. They write English copies daily, and are learning Murray's small edition of his grammar which they apply practically as they proceed. They attend to Geography and the use of the Globes once a week. Instruction on this subject is given in Chinese as well as English when it is thought they do not understand the latter. They are accustomed to the exercise of parsing and verbal translation. The third class are occupied with learning English and Chinese; arithmetic; writing, and translating. They commit to memory a small book of Chinese and English sentences on various subjects. The fourth Class attend principally to Chinese, together with the elements of English. Religious instruction is imparted to the students daily as well as on the Sabbath, when they all attend public worship. Their attendance generally is regular, and their diligence in learning commendable.

The Student Shaou tih, who translated *Stockii clavis* into Chinese, and who left the College from fear of the triad Society, has been employed, since his return to China, as Imperial Interpreter of western languages at the Court of Peking. He set off for the Capital in July, 1829.

We know not whether the labours of the President, although, non-resident, should be entirely overlooked.

He is still wholly devoted to Chinese; and has recently compiled a Vocabulary of the Canton Dialect in two volumes, containing idiomatic phrases, &c. which is printing at the Honorable Company's Press in China. Also four volumes in Chinese, entitled the "Christian Domestic Instructor," have been composed by him, and are about to be published. They contain the Argument of Paley's Natural Theology;—of his Evidences of Christianity; and his discriminating characteristics between true and false miracles; an Introduction to Holy Scripture, elucidating the chronology, history, doctrines and precepts of Divine Revelation. This Part of the work consists of two Volumes. The third is a help to devotion containing a translation of the morning and evening Prayers, the Litany, and the Collects, of the English Church. The last Volume is miscellaneous, containing an explanation of the celestial Globe; an enumeration of the States of Europe; and a brief Statement of the great leading facts of the French Revolution. These were written at the request of Chinese officers, and are mere sketches. The rest of the Volume contains Religious and Moral Essays; with short Notes, composed at different periods of the Author's stay in China.

A Lady in China has appropriated £100 to print these Volumes in an uniform and good type. The Prayer Book and Homily Society have requested to have printed 2000 copies of the Prayers, Litany, and Collects at their expense; Sir George Thomas Staunton having revised and approved the Translation. But strict Translation is very difficult; and never can possess the ease and perspicuity of original Composition.

Several Copies of a Newspaper, in the Chinese Lan-

guage, have been published agreeably to the wish of two Gentlemen who gave a sum of money to try the experiment. But there are so few writers in Chinese and so much to do, often in the midst of indisposition, that this means of diffusing knowledge has not yet received the degree of attention which is desirable. In those already printed, news from China likely to interest the Native readers; some articles of European intelligence; paragraphs illustrative of European science, history, religion, and morals are introduced. An extract from the Rev. Mr. Medhurst's Chinese and European Chronology compared, which throws light on ancient Scripture History, is inserted in one of them.

As a conservator of Chinese knowledge among Europeans and British Subjects in particular, for all useful and benevolent purposes; and as a means of diffusing the Christian Religion, we respectfully invite the attention and liberality of the Christian Public to the Anglo-Chinese College.

The Hon. H. E. I. Company.—Monthly Subscription. Sp.			Drs.	100	0
Sir G. T. Staunton, Bart. L L. D., &c. &c.				1000	0
(3rd. Donation).....				500	0
C. Majoribanks, Esq.				100	0
W. H. C. Plowden, Esq.				50	0
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Rev. G. H. Vach II.	50	0
Colonel Farquhar., (by Professor Bentley)	25	0

The thanks of the Committee are presented to the following Gentlemen for donations of books to the College Library,

Mr. R. Philipps:

Hoyland's historical survey of the Gypsies, 1 vol. 8vo.
Woolman's Journal, 1 vol. 8vo.

Rev. Drs. Carey and Marshman:

Carey's Bengalee Dictionary (3 vols. quarto.
Carey's Bengal $\frac{2}{3}$ Grammar and Colloquies, 1 vol. 8vo.
— do. Dictionary (abridged), 8vo.
Vidya Haravulee (Bengalee Encyclopaedia), 8vo. (1st volume).
Kusha (Sungskrita Dictionary), by Umura Singha, 1 vol. 8vo.
Roshburgh's Flora Indica, 1 vol. 8vo.
Pilgrim's Progress (in Bengalee), 1 vol. 8vo.
Friend of India, 9 vols 8vo.
Ward's History &c. of the Hindoos (2 vols. quarto.)

The Rev. T. Lewis;

Beansobre and Lefant's Introduction to the Scriptures (English Translation), 1 vol. 8vo.
Ellis's tour through Hawaii, 1 vol. 8vo.
Ostrum's Dissertations on Sacrifices, (translated by J. Allen,) 1 vol. 8vo.
Lewis's Christian Characteristics, 1 vol. 12mo. (2 Copies.)
Several funeral Sermons. Reports of the Scottish Missionary Society.

The London Missionary Society:

Bagster's comprehensive Bible, 1 vol. 4to.
Brown's comparative view of Christianity, 2 vols. 8vo.
Tinkowski's travels of the Russian Embassy to China, 2 vols. 8vo.

Orme's Defence of the South Sea Missions, 1 vol. 8vo.

Parry on the Inspiration of the Apostles, 1 vol. 8vo.

The Tract Society :

A set of Tracts,—1st and 2nd series. 20 vols. 12mo.

Lives of the Reformers, 1st vol. 12mo.

Church History, 4 vols. 12mo.

Select Sermons, 3 vols. 12mo.

Cottage, do. 2 vols. 12mo.

Christian Biography, 3 vols. 12mo.

Handbills, 1 vol. 12mo.

The Lollards, 1 vol. 12mo.

Days of Queen Mary, 1 vol. 12mo.

The Hon. S. Garling, Esq.

Low's Siamese Grammar, 1 vol. 4to.

Captain Lake.

Pasley's Military Instructions (3 vols. 8vo.)

W. T. Lewis : Esq.

Whitby's Commentary on the New Testament, 2 vols. folio

The Rev. Mr. Morton :

Morton's Bengali Dictionary (never came to hand).

The Rev. S. Dyer :

Novi Testamenti Biblia trigelotta :—Evangelia, 1vol. 4to.

Willmet's Arabic Lexicon, 1 vol. 4to.

The Spectator, 1 vol. 8vo.

Crutwell's Concordance, 1 vol. 4to.

Lucian, 4 vols. 16mo.

Tacitus, 3 vols. 16mo.

Grammaire Arabe, 2 vols. 8vo.

Keach on the Metaphors, 1vol. 4to.

DISBURSEMENT.

From 1st July, 1828, to 31st Dec. 1829, Inclusive.*

	Dolls.	Cents.
To the Principal's Salary (18 Months.).....	1080	00
To Professor's Do. (9th Months.).....	360	00
To Salaries of Native Teachers.....	491	00
To Allowances to Native Students.....	912	14
To Postage.....	8	54
To Transcriber's Salary.....	108	00
To Purchase of Works for the Library.....	26	00
To Printing the Chinese Latin Grammar (in part), and the Annual Report	261	60
To Servant and Coolies.....	90	00
Repairs of the College house.....	156	04
To Oil.....	111	17
To Freight on Treasure from Penang.....	94	93
	<hr/>	<hr/>
	Spanish Dollars	3699 42

* The Report and Appendix having been longer in going through the press than was at first intended, the accounts are made up to the commencement of the present year, and embrace a period of 18 months instead of 12.



Subscriptions in England to the Anglo-Chinese College.

The Ladies' association Newcastle. Sale of fancy articles

	Dolls.	Cen
in Malacca.....	49	72

Glasgow, per W. M' Gavin Esq.

	£	s.	d.
Burns, Rev. Mr.....	2	2	0
Falconer, Mr. P.....	1	1	0
Kerr, Miss.....	1	1	0
Mackintosh, Mr. J.....	1	1	0
M. by ditto.....	1	1	0
Sundries.	2	9	6

Peterhead, per Rev. J. Scott.

2 3 6

Ireland—Belfast, Turnley F. Esq.....

5 5

Lister D. Esq. (deceased).....

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A. Mechanic.....

5 5

ABSTRACT
OF
THE GENERAL LAWS
OF
CHINA ;

As administered by the great 'TSING Dynasty now
on the Throne of that Empire.

THE work from which the following outline is taken bears the Title *Ta Tsing Hwuy T'een*. The latest edition was published in 261 Volumes in the 10th year of His late Majesty's reign.

The Chinese, or the Tartar-chinese, Government have three Books of Law. First the Penal Code called *Ta Tsing Leu Lee* so elegantly translated by Sir Geo. T. Staunton; next the *Tsih Le* containing general Regulations in every department of Government (or they might perhaps, from the name "Side Laws," be called Byelaws); and thirdly the Work now before us, viz. the *Ta Tsing Hwuy T'een*, or Collection of Statutes enacted under the Great *Tsing* Dynasty. It contains not only the existing Laws, but an account of all the changes and modifications of the Law, by successive Emperors, since the conquest, and frequently, the reasons assigned at the time for the enactment of new, or repealing of old, Laws.

The whole is preceded by Prints explanatory of all State ceremonies, both civil and religious; patterns of Court dresses, Imperial robes, caps, boots &c. not excepting various parts of a Lady's Dress. For there are sumptuary laws, applicable to the several ranks of females in the Imperial Haram, from the Empress Dowager downward.

The work contains Prints also, explanatory of Military af-

salts; the arms used and the évolutions performed by the Imperial Troops. Then follow maps of every principal District in the Empire, including China proper, eastern and western Tartary.

The body of the work is divided into *Nine Parts*.

1st. Laws and Regulations concerning the *Imperial House*, which expression includes the direct and lateral descendants of the Conqueror.

2nd. Laws and regulations concerning the State Chambers, where the affairs of the Empire are transacted.

3rd. } These divisions contain the laws belonging to or
4th. } concerning the well known *Six Tribunals*, or Boards,
5th. } among which all the general affairs of the Empire are
6th. } distributed. *First*. Concerning Officers of Govern-
7th. } ment; their appointment, removal, promotion, pu-
8th. } nishment &c.

Secondly. The revenue department; the sources of income; and the rules for expenditure. *Thirdly*. The laws and regulations of, and concerning the Board of Rites and Ceremonies; both civil and religious. As for example, the coronation of an Emperor, or as the Chinese express it, his *ascending the Supreme Place*; and the rites and ceremonies to be observed by him when he sacrifices to Heaven, to Earth, to his Ancestors, and the Gods. The *Fourth* is that which regulates all military and naval affairs. The *Fifth* is a Supreme Court of Justice, for the trial of offences; and the framing, amending, or repealing, of penal laws. The *Sixth* and last Board is that which originates and directs all public works; Public buildings, Forts, Canals, Embankments, &c.

The 9th. division of the work contains miscellaneous laws concerning public education; the examination of candidates for public honors and offices; peculiar laws concerning certain Courts in the Capital; foreign Tartar dependencies, &c.

To give an Epitome of this voluminous work, would far exceed the limits of this appendix. We will however turn over a few of the volumes in each department, and select some Paragraphs, illustrative of China, as it now is.

After the Prints or Cuts, Celestial and Terrestrial Maps, which have been alluded to above; the work opens with the regulations and privileges of the *Imperial House*.

The "principal streams from the Celestial source" (the Great Progenitor), are two, first, the Tribe descended from the Conqueror himself, and secondly, the descendants of his Uncles and Brothers. Those of the first class are called *Tsung Shih*, "the Supreme House," and the second Class are called *Keo-lo*, which is a Tartar word expressed in Chinese characters, part of *Gi-siu Keo-lo*, the name of their ancestor to whom the Conqueror gave the posthumous title of Emperor.

To preserve all the descendants of this Family or Clan of conquerors from a profane mixture with the conquered, is an object of intense anxiety with the Emperors. Even those who have been expelled from the Clan for their crimes, have afterwards awakened a kind feeling in the Emperors, and the names of these out-casts are inserted in an appendix to the *Imperial Genealogy*. The privilege of wearing a red or purple Sash, according as they belong to the *Tsung Shih*, or the *Keo-lo*, is given them.

To preserve the conquerors from any commixture with the conquered, the former must always marry among themselves, and record in the Court of the Imperial House, the birth of every son and daughter. Great care is also taken to distinguish them by particular names. The Emperor dictates the names of his Brothers and Uncles' children, and their children's children. The word "Everlasting" forms part of the name of Kings and Princes of the Imperial House. To it the Emperor K'een-lung ordered the word *m'een* "Floss-silk," to be added, as it has the metaphorical sense of *perpetuity, continuance*, &c. K'ang-he ordered the inferior and junior members of the Clan who had names the same as the more distinguished, to change them all. The Emperor Yung-ching was requested by his Ministers, to order his brothers to change a character in their names which was the same as his, but he refused on the ground of its being a piece of trifling etiquette; which he would readily excuse, on condition that they would cultivate virtue, and as-

sist the Dynasty by their patriotic conduct. There were two of the Conqueror's Brothers, whose descendants had in the close of K'een-lung's reign, about 150 years, reached the eleventh Generation. The Emperor declares how greatly his heart was rejoiced on the fact being brought to his notice, and commanded them to add to their names "Happiness" and "Longevity."

The late Emperor Kea king ordered that the children and grandchildren of all his Brothers, both elder and younger, and their grandchildren should be referred to him, to "*mfvg ming*," command a name.

The same Emperor, on the next page of the work we are extracting from, expresses himself with great anger on account of a Paper sent in to him with the Manchow-tartar names *China-ized*. He orders an alteration to be made immediately; and that care be taken never to do the same thing again. Whilst the Emperors are averse to the Tartar Clan being *China-ized*, they seem perfectly insensible how much they are themselves under the entire influence of Chinese thinking and writing. *T'een*, "Heaven," in the manner of the Chinese, they have adopted as an object of worship; but give to the *T'een* no higher place than the Names of their ancestors. They deify their ancestors, and honor them as they honor the *T'een*. Sometimes they speak as if *T'ien* were Supreme, but at other times, Heaven, Earth, and Men are all confounded as a triad of equal powers.

Marriages of Tartars are referred to the Emperor's decision, and he sends the horoscope of the intended parties to the Office of Imperial astronomers, to know whether they may unite in marriage or not.

The titles of royalty and nobility conferred on Members of the Imperial House are fourteen. The Ladies have separate Titles. These Titles are hereditary. It was, during the first Monarchs of the Dynasty, the usage, to give a Title to all the sons of these Kings and Nobles at the age of fifteen. Kang-he changed the age to twenty, and made the title depend on the good or bad character of the individual,—his skill in the "National Language," Manchow Tartar,—and his attainments in horsemanship and archery.

The Establishments of these Kings and Nobles; the body-guard that they are allowed; the number of Eunuuchs that they may employ, are regulated by law. The greatest number of Eunuuchs permitted to one person is eleven, the first of whom may wear a button of the seventh degree of rank.

A golden yellow sash and a yellow bridle distinguish the lineal descendants of the Conqueror; a red sash and purple bridle the collateral branches; three two or one eyed Peacock's feathers, worn from the top of the cap, denote greater or inferior rank among these Nobles; and the colours of the vertex of their sedan chairs, as well as of the buttons on their caps, are minutely regulated.

There are separate Schools for the youth between ten and twenty years of age, where the *Tsung-shih* and *Keo-lo* are taught Manchow Tartar and Chinese literature, with horsemanship and archery. These two last are indispensable, for as they obtained the Empire by the sword and the bow, they look to the same means for the preservation of it.

For the regulation and government of all the members of the Imperial House or kindred, there is a Court called *Tsung-Jin Foo* especially appointed. It is wholly distinct from Chinese Courts, and has its own laws and usages. A king is generally President of it.

These Kings, Princes, and Nobles resident in Peking are obliged, at the new and full moon, regularly, and at State ceremonies especially, to attend the Court and arrange themselves, some inside and some outside the Palace, at or before daybreak. A few of the first rank are allowed to enter and sit down, the rest must stay outside the door, and there make their prostrations.

The Kings and Dukes are divided into six courses, one of whom must be in attendance at the interior Palace every day. And to assist at the great state sacrifices, Kings and Nobles of the Imperial House, to the number of fifty or sixty, are required to be present.

But it appears strange, that, even in the time of the Emperor Kien lung, there was, among members of the Imperial Clan, a difficulty in keeping up the Manchow Tartar language, whe-

ther written or oral, and but a few days prior to our writing this, his Majesty T'ou kwang, expressed great displeasure because a Tartar Nobleman addressed him in Chinese.

Of late the Imperial Clan has become rather troublesome. Many of them have been ordered out of Peking, and sent to their native mountains, to be placed under the care of the military chiefs. Some have been sentenced to perpetual solitary confinement.

The Cabinet or Ministry has in form undergone various changes in number and in name since the conquest. The present form of four Principals and two Assistants, alternately Tartar and Chinese, was adopted by the late Emperor K'ien lung.

These four Principals (for the Assistants are generally absent from Court as Governors of Provinces, or on some special Commission) unite with the Presidents of the six supreme Courts, the head of the Imperial Clan, the Military Council &c, by express order, to deliberate on important questions concerning national policy. They report their opinions and his Majesty decides. His present Majesty has himself exposed and rebuked the pet, and taunt, and angry chattering, of some of these cabinet discussions. When he was Prince and companion of these Kings and Nobles he learned their ways, and now reproves them in his Imperial capacity.

The first duty pointed out in the work before us, incumbent on the *Colao*, as our old Books call the *Pae-Seang*, or Ministers, is attendance on great State ceremonies;—Sacrifices to Heaven, Earth, Gods, and Men; Coronations of Emperors and Emperors' Sons; the bestowment of Titles on Empress Dowagers, &c.

The next Topic is their duty in reference to Memorials presented to the Emperor. The regulations on this subject, and the changes have been many. There is a Court appointed to receive all memorials, addresses, petitions, and remonstrances. From this Court the documents pass to the Ministers, and from them to the Monarch. Memorials were received in three Languages, Manchow, Chinese, and Mungkoo Tartar. For each of these languages secretaries and interpreters were appointed.

In certain cases concerning foreign nations, insurrections &c., memorials may be sent sealed to the Sovereign; in ordinary cases they must be sent to the " Home Secretary's office," or to any of the six Boards, which the matter may concern. But in the detail of this subject, laws have been enacted, annulled, and re-enacted during the present Dynasty. To prevent long tedious petitions, and pompous memorials, it was once enacted that no paper laid before His Majesty should exceed *one hundred words*. At a subsequent period this law was deemed ridiculous in as much as a full explanation of an important topic could not be limited to so many words. However, all tedious wordy expositions and reiterations are declared improper; and on ordinary topics, when open Memorials are presented to *Tung-Ching-sze* or, "*Court of Governmental communication*,"—if they be not according to rule, in quantity and quality, they are to be rejected. The Despot's difficulty appears always to have been, the stoppage of prating Memorials, without at the same time checking useful ones. The present law appears to be that Ministers examine all despatches sent to His Majesty, excepting those that concern foreign nations, and secret communications from the Provinces, which are sealed under an envelope. When the Emperor Ken king went to Zhéhol in Tartary, he gave authority to the Kings and Ministers left in the Capital, to open all communications from the Provinces, and afterwards refer the topics to him. It had been the previous custom to send off the despatches after the Emperor unopened, but the distance, badness of the roads, and occasional bad weather, caused delays which he wished to avoid.

To record the substance of the Imperial will delivered at the daily audiences of the Ministers with the Emperor, there are three Books kept; one recording his sentiments and sayings generally; another the Sovereign's especial commands; and a third his replies to Memorials from the Provinces.

Imperial Proclamations are made out by the *Han lin* College, and delivered to the Tartar and Chinese Copyists' office, from whence they are sent back to the Ministers who apply the Imperial seal.

After the rules concerning the executive or administration, come the affairs of the *Lé-Poo* or the supreme official Board, which takes cognizance of all His Majesty's servants. It seems a sort of House of Lords, made up of Kings and Princes of the Manchow race, next the Mungkoo, and lastly the Chinese Civilians. The Board is made up of a large collection of magnificent names and titles, with an ample assortment of literati and scribes. Such as a keeper of the seal; Manchow Tartar, one man; Chinese literary Superintendant, one; Tartar, one; Writers, ten. We have taken one of the lowest offices belonging to the Court as an example; in others we find writers, sixteen; Tartar writers thirteen; Tartar chinese, three, &c. &c.

At this Board Officers from all the others are appointed to be in attendance, and also from the Court which is placed last, the Board of foreign affairs. We do not perceive that the Moham-medans are at all represented at the Court of Peking.

The work before us contains a detailed list of all offices throughout the Empire, and the number of persons employed in each; the rank to which they belong, and the rules for selecting, appointing, removing, rewarding, punishing them, &c. It commences with the Court for the Imperial House, and goes through the Establishments for the transaction of State affairs within the Imperial Palace; His Majesty's Household, the Courts and Colleges in Peking; and from thence to all the Provinces. During the present Dynasty the changes of names of office, number of officers, powers entrusted to them, &c. have been numerous. They are all recorded in the exact words of the several Imperial rescripts, in a manner that is tedious and uninteresting to a foreign reader. In the management of official people the doctrine of merit and demerit is admitted; and the one is a set off against the other. A graduated record of the one and other is preserved, and a man is promoted or degraded accordingly so many steps. He who has been degraded three steps may by three years zealous service restore himself to his former place. Not as is said to be the case in some European Governments, where a black mark against an officer's name is indelible. Even officers who have been dismissed

may after a lapse of time be restored, if they have behaved well in the interval, on *paying a sum of money*.

Delays in the transaction of state affairs constitute what they call a public or official offence, in contradistinction from a private or personal crime. The Supreme Courts are limited to five days for consultation and decision, on any affair referred to them by the Sovereign.

Those officers who are appointed from Peking to go to the Provinces are limited to a certain number of days for their journey, according to the distance, without reference to the season. From Peking to Canton they are allowed ninety days for their journey, which shows how imperfect and slow their mode of travelling is. To Yunnan Province, they are allowed a hundred and ten days, a longer period than Europeans require to go from China to England.

Officers are allowed leave of absence to go and sacrifice at the Tombs of their ancestors, or to disinter, and remove them to other graves. Also to accompany an aged Parent to his native place, and on other domestic occasions. Sickness is a plea on which leave of absence is given, but not without some suspicion of its being abused. On the death of a Parent, officers of Government are required to retire, from their public duties, three years.

At Peking, when the Members of the several Boards are ordered to assemble and deliberate on any subject, not to attend is an official offence. Members of the Imperial House are all required to attend and listen to what is going on at these consultations, but not to join in them. And in case of observing any thing amiss they are permitted to give secret information to his Majesty. When Lord Amherst was at the Court of Peking, such persons were looking on continually, as spies, which induced one of the Native Conductors of the Embassy to say, by way of caution to the Foreigners, that the Emperor had long eyes and ears.

In the Provinces, if the public affairs are unprosperous, and the people distressed so as to be unable to pay their land-tax; or if robberies are frequent, and the inferior officers guilty of

embezzlement of public property, it is inferred that the Governors are deficient in virtue, integrity, and diligence; for it is argued that they being at the head of the community, their example is followed by inferiors. The Censors are allowed to shew up such Governors, that they may be dismissed from office.

Presents are not allowed to be given to each other by his Majesty's officers. Both the giver and receiver of Presents are liable to immediate dismissal, and a brother officer who should know the facts and not give information, is, on the affair being discovered, to forfeit one year's Salary.

Unnecessary intercourse of hospitality between superior and inferior officers is disallowed. Country Magistrates making pretexts to go to Town and wait on superior officers is forbidden.

Officers are forbidden to allow their kindred to collect about them, lest they should oppress the people by pretending the authority of the Magistrate.

Commissioners sent on any special object from Peking to the Provinces, occasion large expense to the civilians on the line of their route, and these extort the means from the inhabitants under their control. The Emperor Yung ching published a severe Edict on the subject, in which he recounts the mal-practices of all parties concerned on those occasions.

Great officers travelling, expect to be met, on coming, and escorted, on going, by the inferiors, and the rich merchants or gentry of the Town. Laws have been made to limit the distance, a violation of which is punishable with the forfeit of one year's Salary.

On the present Family ascending the throne the copper coin of the last dynasty was interdicted; and the civilians fined who failed to stop the circulation. Fines are also imposed on them for suffering clipped coin to circulate. For smuggled salt, smuggled tea, &c. they are by law responsible.

The late Emperor Kea king found it necessary to prohibit throughout the whole Empire the use of the phrase "*Mandarin Price*." The *Mandarin price* was considerably below the *Market price*, that is, it was whatever the Mandarin's servant chose to give the shopmen and dealers.

If inferior Magistrates suffer any public calamity by fire, water, drought, earthquakes, locusts &c. to remain unreported to their superiors, the law is that they shall never obtain promotion; and if the superiors do not make such occurrences known to the Sovereign, they shall be dismissed from office.

Local Magistrates are required to go in person and superintend the destruction of locusts, before they take wing. Soldiers and people may all be called into requisition for the purpose.

In case of fires breaking out, if more than eleven houses be consumed, the local officer is fined nine month's pay; if more than thirty houses be burnt, he forfeits one year's pay; if three hundred be burnt, he is degraded one step, and the Patrol of the city must forfeit one year's pay. Fires occurring outside a city, in the suburbs, do not subject the Magistrates to the same punishment.

On Court days, and days of state sacrificing, a non-attendance of the proper officers, coming late, making a noise, or rush, with such like indecorums, are all punished by forfeiting from a month to one year's pay.

When Governors of Provinces send off a despatch to the Emperor, they must kneel down as to his Majesty, and deliver the Document with their own hands to the Messenger who carries it. At Court, Kings and Nobles are not allowed to send Memorials by servants or Eunuchs, but to deliver them in person to those appointed to receive such Papers. If not, their memorials are to be rejected.

When officers are admitted to an Audience, and kneel before the Emperor, his commands are not to be communicated to them till they go outside the gate of the Palace. If the Kings and Lords in waiting violate this order, they forfeit one year's allowance.

Great care is taken to prevent any intercourse with the Privy Council on the day of their meeting. Kings and Nobles are forbidden to approach their rooms; for his late Majesty found, that his spies could collect in the streets, information concerning the proceedings of the Council, before those proceedings were sent in officially to him. He declared the violation of

this order to be a crime that he would punish severely, and never forgive.

Care of the frontier, by land and by sea, as well as the intercourse of Chinese subjects, and unconquered Tribes of mountaineers, in the interior, occupies much attention. The regulations given refer to every side of the Empire, Corea, Formosa, Cochinchina, Szechuen, Yunnan, and Canton. Emigration is strictly prohibited, and the local officers are punished with a slight degradation or a Fine. "If a foreigner shall clandestinely enter the country, the local Magistrate who failed to discover and report it, shall be degraded one step, and removed; besides his superior officer shall forfeit one year's Salary."

The thousands who emigrate from Fokien and Canton Provinces, to the countries on the south of China, shew how little these prohibitions are regarded. There are said to be upwards of three hundred thousand Chinese at Bangkok in Siam.

The Laws concerning the behaviour of Magistrates and Judges towards accused persons, and criminals, are numerous, but too tedious to introduce in this epitome.

Magistrates are liable to a month's forfeit for one case of undetected gambling; and to three months, for the second case, when informed against.

Banditti sometimes pledge themselves to each other by sipping each other's blood. An insurrection of such people involves the local officers in severe punishments.

The law requires that the kindred of mad people should confine them and give information of the case to Government. If the information be given by kindred or neighbours, and the Magistrate neglects the case, so that the maniac destroys himself, a forfeit of one month's pay is the punishment; if the maniac kills some other person, the Magistrate forfeits one year's pay.

The above affords a specimen of the regulations of the Chinese Government concerning the civilians it employs.

It seems to indicate an attempt to legislate too much; and hence contains a multitude of laws which are, in nine cases out of ten, either evaded or neglected.

THE BOARD OF REVENUE takes cognizance of the amount of population. At the commencement of the Dynasty a census was taken, in reference to a poll-tax, and a liability to service, of all males above 16 and under 60. The Poll-tax was afterwards by Kang he and other Emperors blended in the Land tax; the Census was disregarded; and the Poll-tax forever interdicted.

The Census however under Yung ching and Kien lung was restored, in order to know the amount of population throughout the whole Empire and in every given district, which was to be taken every three or five years, by the heads of tens, and hundreds; the latter of whom were to report it to the local Magistrate; he to his superiors in the Province; and these to the Emperor. The objects were, to know the whole amount of population; to apportion Government relief in times of drought, famine, &c. to particular districts, and to aid the Police by having an exact list of persons in every family. The rules for the last object, although often enforced were too minute and vexatious concerning comers and goers, in private houses; lodging houses; Budh and other Temples, &c. ever to be carried into effect for any length of time.

At the period of the conquest there were in different parts of the Empire, a few degraded classes, like the dwellers in boats, at Canton, who were disallowed living on shore; but in the time of Yung ching, and Kien lung, they were all restored to the rights of good Subjects, if they chose to avail themselves of the privilege. In various instances the reigning Family has shewn a great degree of impartiality towards all subjects of the Empire; and on the western frontier, at Szechuen, has admitted a few foreign barbarous tribes, who came annually to labour in the field, to all the rights of Chinese subjects, or in other words, has naturalized them.

The heads of religious Establishments of Buddhists, of Rationalists (or the Tnou Sect), and the Doctors of Muhomedan Mosques, were made responsible to Government, for all the people connected with them.

In Section 141, Page 33, the Emperor Kien lung states the po-

population, in a Proclamation addressed to the whole Empire, calling upon all ranks and conditions of men to economise the gifts of Heaven, food, &c. and by industry to increase the quantity; for observing the increase of population, since the period of the conquest, he looks forward with deep concern to the future, when population shall have exceeded the means of subsistence. The land, he says, does not increase in quantity, although the people to be fed increase so rapidly.

He says, that in the 49th year of Kang he (A. D. 1710), the population of the Empire was 23,312,209 and odd. Last year, he adds, the amount made out, according to returns sent from all the Provinces was 307,467,200 and odd. He wrote in his 58th year (A. D. 1793) so that the Census was taken the year before Lord Macartney's Embassy. This confirms the account given to his Lordship; for the Book before us was never intended for an European eye.

The increase seems so enormous in a period of about 82 years, that some error in the figures might be supposed. However the Emperor remarks, that the increase had been about fifteen-fold, which shews there was no mistake; since fifteen-fold would make the amount three hundred and forty five millions.

This Statement confirms Malthus's assertion, that population may double itself in 25 years; for this is nearly doubling it every 20 years.

After the great destruction of human life during the war of the conquest, it appears from the work before us, that there were large tracts of unoccupied land, the owners of which had been destroyed or dispersed. These lands were given as a perpetual inheritance to any one who would undertake to cultivate them. And subsequently every encouragement was given to cultivate waste lands. Government even gave to the poor, cattle and implements of husbandry; and levied no tax for a number of years. Up to this very period it is always a great point with the Government of China to till the plains, and plant the hills, so as not to leave, as they say, one inch of uncultivated land throughout the Empire. Large Tracts of land are given to the resident military in Manchow Tartary and elsewhere, beyond the fron-

tier of China proper. The land tax is rated partly in money and partly in kind, according to the goodness of the land and the nature of the produce. In the Province of

	cash		maas.	
<i>Peking</i> , arable land is rated from	8.010	to	1.300	each <i>Mow</i> :
at				
<i>Mougeu</i> ,	10	to	0.300	"
at				
<i>Kirin</i> ,	10	to	0.300	"
in				
<i>Shantung Province</i> ,	3.022	to	1.091	"
<i>Shense</i> ,	1.070	to	1	"
<i>Honan</i> ,	1.040	to	2.270	"
<i>Keangnan</i> ,	9	to	1.411	"
<i>Gankwang</i> ,	15	to	1.600	"
<i>Keangse</i> ,	1.0336	to	1.171	"
<i>Fokien</i> ,	16.090	to	1.625	"
<i>Chekeang</i> ,	15.030	to	2.550	"
<i>Hookwang</i> ,	rated according to kind, and a sum fixed for the value of each measure, &c.			
<i>Shense</i> ,	Taels 2	..	3.817	"
	Cash			"
<i>Kansuh</i> ,	from 0.020	to	1.540	"
<i>Szechuen</i> ,	1.059	to	0.849	"
<i>Kwangtung</i> , (<i>Canton</i>)	8.010	to	2.232	"
<i>Kwangse</i> ,	20.040	to	2.122	"
<i>Yunnan</i> ,	5.050	to	0.465	"
<i>Kweichow</i> }	10	to	6.500	"
<i>The Meantsze</i> , }	8	to	1.000	"
Other land,				

Hilly land &c. in this Province is rated differently.

These rates seem so various, that the probable difference of soil is scarcely sufficient to account for it. In no part of the Chinese Government is there more iniquity and vexation practised, than in collecting the land tax. It is stated in the work before us, that those officers who had the giving away of Government lands, exacted so many fees for their private use,

that they raised the cost of a Government grant, to a larger sum than land could be fairly bought at, and of course the people declined the gift.

In the first year of Shunche, the Proto-Emperor of the Dynasties, a few pieces of land were reserved in each district for poor scholars, making a sort of endowment of local Schools.

Part of the Revenue derived from the land tax is forwarded to Court, and part left in each Province for the pay of the army; the rites of sacrifice, &c.

For the Province of *Chihle*

	Taels
The Sum to be sent in is rated at.....	1,780,521
For waste in refining the silver.....	211,856
	<hr/> 1,992,377. <hr/>

Nearly two millions of Taels.

	Taels
<i>Honan</i> is	2,747,240 odd
For waste.....	244,109
	<hr/> 2,991,349 <hr/>

Nearly three millions of Taels.

<i>Canton</i>	886,259
<i>Kwangse</i>	330,845
<i>Yunnan</i>	154,000
<i>Kweichow</i>	70,000

Honan Province is the most productive, *Keangnan* is the next, and *Kweichow* seems the lowest.

For the current expenses of the Province of

<i>Chihle</i> , the Treasurer retains annually ..	847,000
<i>Honan</i>	377,000
<i>Canton</i>	244,000
<i>Kweichow</i>	29,000

These sums seem quite inadequate to the necessities of the State, and hence the impracticability of moving on the wheels of Government, without recourse to unacknowledged

fees and assessments. His present Majesty Taou kwang, on his accession, ordered all fees to be discontinued, but he did so by the advice of a novice, and speculator in political Economy. All the Governors of Provinces immediately memorialized, and declared the order utterly impracticable. The Emperor then turned round, confessed his inexperience, censured his adviser, and revoked the order.

Part of the Sums retained in the Provinces are to pay the expense of national sacrifices, to prevent on the one hand the service being performed meanly, and in the next place to leave the local Magistrates no pretext to extort money from the people for this purpose. For these sacrifices are under the management of civilians, and not of any order of priesthood. The sacrifices are offered in spring and autumn to a variety of ancient worthies, heroes, spirits of rivers, mountains, &c. For the Temple of Fo-hi, only 20 Taels are allowed annually, to defray the expense of sacrifice; and there are two Porters at 6 Taels each to attend at the gate. The Temple dedicated to the Patron saint of silk culture, has 133 Taels allowed annually for sacrifice. The civilians' god has 45 Taels allowed; the Mars of China, 16 Taels. But these Temples are in every Province and every district, which increases the expense. Officers who fell in the wars against the Meaou-tsze had altars erected to their Manes, at their Native place, and official persons sent twice a year to sacrifice to them.

In western Tartary parties of military of 800 or 1000 each are settled down to cultivate the ground, at the same time that they keep down the Native population, and suppress handitti. They generally produce grain enough for their own subsistence, besides, no doubt, vegetables and fruits. The land at *Ele* capable of cultivation is said to be very extensive and fertile. The Manshur Troops were ordered to settle down on it. *Sung Tajin* recommended that each man should have a piece of land given him as a perpetual inheritance, but Government objected, on the ground that he would neglect martial exercises, to culti-

vate his private farm : And that region was too important to trust to undisciplined Troops.

The Chinese Troops settled on the Russian frontier, from the Sagalien westward, are generally agriculturists. At a station on the river Amour a number of criminals were sent, with the regular troops, to assist them. They behaved well, and the Emperor Yungching forgave their crimes and granted them land. He remarks on this occasion,—It may be seen from this occurrence, that if criminals have a path of self-renovation left open to them, there is reason to hope they will reform their vices and become virtuous.

The Mungkoo Tartar shepherds, on the banks of the lake Kokonor, were obliged to petition the Emperor Kienlung, against the encroachments of the Agriculturists. His Majesty ordered a limit to be then fixed and maintained between them.

Another branch of the duty of the Board of Revenue, is, to attend to weights and measures; the Superintendence of Provincial Treasuries, and so forth. Government money is distributed among the different Boards; General Military Officers; various of the civilians; Judges; Salt-superintendants; Custom-houses; local Magistrates, &c.

Regular times of examining these; ascertaining what monies are to be deposited there; and for what disbursed; are matters all settled by the laws of the Board of Revenue.

Government Granaries, established in all the Provinces, are also under their care. The object of these is, to preserve, as much as may be, a permanent equality of price, and to provide against local scarcity or famine.

The grain sent from the Provinces to Peking for the use of Government is stated at 9,300,000 Measures called *Shih*, "A stone."

Shantung sends	280,000 Measures.
Honan.....	270,000 . "
Keangsoo.....	1,113,000 . "
Ganhwuy	387,000 . "
Keangse	400,000 . "
Chêkeang	600,000 . "
Hoopih	127,057 . "

Then there is a Government granary at Tungchow, to which 700,000 Measures are sent.

The number of grain Boats employed by all the Provinces in conveying rice to the Capital is stated at 10,455. One thousand and two go from the southern Province of Keanso; and from Kangan the largest number, viz 4,887.

The coin of the Realm is the next care of the Board of Revenue. The Board of Public Works is ordered to act occasionally with them. China has nothing but a small copper coin, made of eight tenths of red copper; and two tenths of Tutenague; weighing in the whole about one ounce. This at least, was the coin issued at Peking, the first year of the Dynasty. Those now used in Canton are sadly deteriorated. On one side in Tartar Characters the two words, "Precious source" were cast; and on the reverse the date in Chinese characters.

In the 61st year of Kienlung, the Governors of Yunnan and Canton were commanded to write an order to the King of Cochinchina, not to throw any difficulties in the way of the copper trade with China. The language is quite peremptory.

The Cochinchinese have a copper coin resembling the Chinese, and a great deal of it has been imported and circulated in the Province of Canton. Government however at last prohibited it. The Emperor Keaking issued an order that, as his Father Kienlung conquered the countries of little Bucharja; the coin of his reign should be *forever* current there, together with a portion of the coin of each succeeding reign. Two tenths of Kienlung's coin, and eight tenths of the reigning Emperor's are to be issued together, by all succeeding sovereigns of the *Ta tsing* Dynasty.

Salt, of which the Government maintains a strict Monopoly, is placed next in the order of subjects attended to by the Board of Revenue. The quantity consumed in the 18th year of the reign of Kienlung was 6,384,231 Yin. A Yin is said to be about 100 catties, or Pounds.

Ginseng is also under their control. The collecting in Man-

chow Tartary, where the best is said to grow, was confined to the Tartars, distributed under the eight Banners; and each division had a portion of territory allotted to it, to search for the precious root. That collected in *Ningkoota* district, was to be preserved for the sole use of the Sovereign, and his Family. Tickets or permits are given to those who are allowed to collect; and severe punishments enacted against those who presume, without licence, to poach for Ginseng. Kanghe made death the punishment for one who headed a party of Ginseng Poachers.

The *Transit* of goods affords occasion for taxing them. Imports; exports; and internal transit, through passes, or by Custom houses, are all ranked under the same head.

Mines of the Metals also afford Revenue. In Yunnan Province Cold dust, or "Gold sand," as they call it is found in some of the rivers, and Government expects a certain quantity annually. There are silver, copper, tin, iron and lead mines in various parts of the Empire. The principle on which Government allows some to be worked, & interdicts others, does not appear.

After stating all the sources of Income, the work before us gives the items of Expenditure. It begins with the allowances annually granted to the Kings and Nobles about Court. The highest allowance for a King of the first order is only ten thousand Taels, and twelve thousand measures of rice. A Princess has only four hundred Taels. If she be married to a foreign Prince away from Peking, she is allowed a thousand Taels.

The officers of Government have both pay and allowances. The pay is often a mere trifle. An officer of the first rank in Peking has only a hundred and eighty Taels of silver, and a hundred and eighty measures of rice annually. Tartar Kings who do not reside at Court have 2,500 Taels and 40 pieces of silk.

The allowances of the Governor of Peking amount to 15,000 Taels; the Treasurer's to 9,000; and the Judge's to 1,000.

After the Board of Revenue has paid the Court; the civil service; the army; and navy; it includes largesses to the Troops, and bounties to districts of the Empire that have suffered by drought, or inundation, earthquakes, locusts, &c.

BOARD OF RITES.

The account opens with a long Document from the Emperor Kienlung, concerning the grand ceremonies to be attended to, when he placed his Son upon the Throne, to be Emperor under his Father's directions and Instructions. He called his son *Hwang Te* or Emperor, and himself *Tai shang Hwang Te*, or the great supreme Emperor.

The old man speaks piously of the protection which the glorious azure Heavens had afforded him, during a long life; and says that when he ascended the Throne, he burnt incense, silently praying to the High Heavens, and made a vow, that as his ancestor, Kang he, had reigned 61 years, should he be permitted to reign 60, he would transfer the throne to his Heir.

At the winter solstice, the Emperor says, during the great sacrifice, he prayed to *Shang Te*, the supreme Ruler; and, mentioning the name of his intended Heir, desired, that if he were not fit for the Throne, judgments from Heaven might fall upon him, and another selection be made. He likewise announced the same intention to his deceased ancestors; whom he supposes to look down from Heaven and observe what is doing on earth. The Heaven he prayed to, and the Heaven where his ancestors are supposed to be, though the words *Tien* are the same, seem to have expressed different ideas in the Emperor's mind, the one inferior to the other; but Heaven, Supreme Ruler and Ancestors, are all placed on a level, as of equal Powers. His Holy Mother indeed, then an old woman, is placed as high as *Shang Te*. He told her of his intention, and reported her answer to the Supreme Ruler. He was persuaded not to raise his son to the Throne during his own life time; but, his prayers, his vows, his secret intercourse with High Heaven, the Supreme Ruler, and the souls of his Ancestors, in Heaven, determined him to carry his purpose into effect.

When a Chinese Emperor ascends the Throne, official persons are deputed the preceding day to announce the event to Heaven, to Earth, to Imperial Ancestors and to the Gods of the Land and the Grain. The detail of the ceremony we must omit.

In the first moon of Kienlung's 60th year, there was an eclipse, both of the sun and of the moon. He quotes the ancient saying that Eclipses were the "signs of Heaven." When the sun is eclipsed the Monarch should examine into his conduct respecting virtue; and when the moon is eclipsed, it should lead him to inquire into the infliction of punishment. However, Kienlung adds, eclipses take place in regular order, and may be calculated thousands of years before. Yet he is inclined to think the new year commencing by an eclipse of the sun, and being followed in fifteen days by an eclipse of the moon, is rather extraordinary. And beside, he had prayed for snow, and had not been heard; and on examining himself is inclined to think, he had erred, in giving his reluctant consent to allow of certain rejoicings on his completing the 60th year of his reign. He therefore directed the rejoicings to be deferred till the following anniversary of his birthday. The highest virtue in a sovereign is, he says, to love his people; and in the executive Government to punish with clemency. He hopes to do his duty, and desires the Magistracy throughout the Empire to do theirs. Kienlung set his *fifteenth* Son on the throne and there is reason to fear that his calling in Heaven, Earth, gods, and departed souls to sanction his doings was more trick than piety.

At the commencement of the Dynasty it was made a standing law, that Kings and others who had largesses conferred on them, or on other accounts had received favors, should at the monthly usual Court day, perform the ceremony of thanks. Imperial Kings, ordinary Kings, and others, when returning thanks should be admitted inside to perform the ceremony. Others of less rank must remain outside the "Great-pure Gate." and perform it.

Kings and those below them, on receiving promotion, must perform the ceremony of *thrice* kneeling and *nine* times knocking head. On receiving bestowments of silk and such-like things they must kneel twice, and six times knock head. On receiving food to eat; they must kneel once, and thrice knock head. Now this is the law of the case for Tartars. How was it that the Dutch Ambassador, for every stinking bit of flesh or bare

bone he received from Imperial bequest, was made to kneel *thrice*, and knock head *nine* times; when *one* and *three* ought to have been the numbers?

All Tartar Kings who come to Court, and foreign tributary. Envoys, must perform the grand ceremony of *three* and *nine* at the word of command; Kneel! Knock!—Rise! And this delightful ceremony like the Liberty cheers of other lands, must be trebled, three times three, whilst the drums are beating, and the music playing, “A glorious subjugation.” Officers not of the highest rank must perform this Tartar ceremony *outside* the Palace gate; and if His Majesty be not on the Throne, *outside* the Palace wall.

The “Enthronization” of an Empress is a very grand ceremony. There is an affectation of piety about it. The Heavens, the Earth, Ancestors and Sages, are all told about it, the day before, at Vespers on the Eve of the “Enthronization.” Her Majesty goes out at the door of compassion, to the outside of perpetual fidelity gate, and the Eunuchs, being standing rank and file in attendance, the music strikes up, &c. His Majesty comes forth in Imperial Robes &c. &c. But we must quit the subject. The Court ceremonies on making Dukes, Eiris, Barons Imperial honorable Concubines, Honorable Concubines, Concubines, and lady Companions of the Garter, are too numerous to epitomise. The list of names must be made out in gold, and the whole number must be announced, not to Heaven, nor to Earth, but in the Temple of Ancestors. The “Female Mandarins” bring in the Ladies to kneel before the Throne, at the word of Command. All the Ladies in waiting kneel, and the list is read by the Lady Mandarin. The Ladies receive it with six curtsseys, three kneelings, and three bows. The Empress receives it, and music is silent; the Eunuchs make their appearance and all retire. The next day the Eunuchs request His Majesty to enter the inner Palace, the Harem. Then the Imperial honorables the right honorables, the Concubines and the Ladies perform the grand ceremony of six curtsseys, three kneelings, and three bows, in presence of the Emperor. His

Majesty ascends his Harem Throne, and all the Imperial Honorable concubines, with their inferior honorable companions, request the Empress to come forth and perform her obeisance. They make their prostrations to her, and she then comes forth with Princesses and others, her daughters and female kindred, to perform their bows, &c. in the presence of enthroned Majesty.

The Etiquette to be observed in attending His Majesty in his occasional Tours to Mongden or the Southern Provinces of China, i. e. Keangnan (for no Tartar Emperor has ventured farther South), is inserted at length. Kanghe and Kicalung made excursions both to the eastern and western parts of the Empire. The latter states his object to be, "To *look* at the *wind* and enquire into the *customs*;" but *wind* has a figurative sense, and his object was to observe for himself the spirit and manners of the people. The Imperial Tours extended on the one side to Shantung, and on the other to Shanse. The Laws of the Board of rites fill 45 Vols, and contain rules about the Imperial Family's dress, Bonnets and Petticoats for the Ladies, Caps and jackets for the Gentlemen, specifying cut, colour, &c. with as much precision as ever appeared in any Court of Europe. Indeed whilst we write, the Governor of Canton, in obedience to the "Rite" laws, has interdicted the Students wearing *Yellow* sashes, and *yellow* frocks.

The subsequent vols. on the Laws of the Board of Rites, are filled with rules concerning the National literary Examinations, which we must wholly pass over. Then come the official forms of intercourse, where a visitor shall dismount, and how many steps the host shall descend to receive him, with such like important topics.

Although the Boards are nominally six, for *Civilians*, *Revenue*, *Rites*, *Military*, *Punishments*, and *Works*, there is a *seventh* Board attached to that of Rites, and called the *Musical* Board.

Its business is to attend chiefly to sacred Music at grand Festivals, and composing pieces for National airs. The next object contemplated by the board of rites, is to encourage good morals by honorary and pecuniary rewards. The first on the

list is merely honorary as it is intended only for those who have had the good fortune to live longer than most other people do. The greater the age, the higher the honor. The highest number of years attained by any subject of China during the present Dynasty on record in this Book is 142. All who attained 100 years had conferred on them about £10 sterling to build an honorary gate way, with an Imperially dictated inscription over the door. Those who attained 110 years of age had the Bounty doubled; the 120's had it trebled, &c.

When three Sons are born at one confinement, the case is to be reported to the Emperor; but if the three infants are all girls or boys and girls, then the Notification to His Majesty is to be dispensed with. Kang he, to whom was made known the first case of three Sons being born at one period, by the same mother, ordered her, as an Imperial reward, five measures of rice, and ten pieces of cloth.

Village Feasts at which the local Magistrate attends, are also employed to encourage respect to the aged, and kind feeling among the country people, who are called upon to do honor to the eminently virtuous. The Emperor Yung ching however complained that the ancient rite had sunk into neglect, and appeared only on Paper. Kien lung laid so much stress on the observance, that he ordered the Governors of provinces to have printed, the whole ceremonial, and to send respectable officers into the villages, to have the custom annually properly observed. However, whether the forms were perfectly observed or not, the thing he said must be retained; otherwise it would be equally absurd as to "Leave off food entirely, because of a hiccup;" which is the case of those who won't have a good thing at all, because it is not quite in their own way.

The Insignia of rank and office, that may be employed and on what occasions, is strictly attended to by the Board of rites. Imperial Sons may use yellow bridles, grandsons purple ones, and such matters of like vast interest to the wellbeing of mankind, is the Board's peculiar care. How many Eunuchs each grandee may have on his Establishment, is carefully dictated.

Princesses are limited to so many fans; so many Mosquito

switches: their chairs and carriages, must be blue or green, &c.

Kienlung was mightily annoyed that his Tartar Statesmen and military officers used sedan chairs, instead of riding on horseback. He therefore prohibited the use of chairs to all, both civil and military officers, unless they were above 60 years of age. Some of the proscribed said it was a hard thing that they were not allowed to use a chair and therefore they got carriages. This elicited another order from his Majesty, saying he had no objection to the abstract idea of using a sedan chair, but he had a serious objection to Tartars acquiring idle habits; and he demanded to know in that respect (as to laziness) how a carriage differed from a chair. He then rises into anger, and says, if the kings and Nobles are ill, he will allow them a chair; but if under that pretence they generally abandon the horse, and quit the usage of their Tartar ancestors, he will forthwith punish a few of them, as a warning to the rest. Beside adds he, with indignation, you are placed over the army and ought to be an example to all. If any king dares to ride in a chariot let the Imperial Censors name him and I'll punish him without mercy. The ceremonial to be observed by kings nobles and official persons on visiting each other is carefully regulated by law. When a Tartar King from the exterior, visits a King of the Imperial Blood in Peking, his attendants must announce his approach. The Master of ceremonies informs the Host, who invites the Visitor to come in. He must dismount from his horse at the gate. The Host must walk down the steps to receive him; and then both must enter by the middle gate. The visitor having his face towards the west, both must perform the ceremony of *twice kneeling*, and *six times knocking head*. Having risen from their knees, the guest must sit on the west side and the Host on the east. The attendant officers must then ascend the steps on the east side, and having performed the same ceremony as their master, outside the door, must enter by the right hand side wicket, and sit down behind the guest. The Master of ceremonies must then present tea, on receiving which the guest must kneel and knock head once; the Host must return it. Having drank the Tea, the attendants must come up in

front, and kneeling, knock head once, and first retire. When the guest leaves the Table, he must kneel and knock head once. The Host must return it. Having risen from his knees he must accompany the guest to the foot of the steps, and the master of ceremonies to the outside of the great gate! Beautiful!

: This is a specimen of kneeling and knocking head, between those who are nearly equal. Superiority of rank is marked by the Host not going down stairs to receive his guest; not letting him come in at the middle door; standing or sitting to receive his prostrations, &c. Notwithstanding all this kneeling and head-knocking, which is so much worse than "becking and bowing," the Emperor Kienlung reprimanded his Tartar officers for too much civility, or rather obsequiousness, to the officers of the Public Courts in Peking. For to those who had authority, they were mean enough to bow the knee; and when, having committed some public offence, they wished the favor of officers in Court, they degraded themselves by doffing their caps, and making a bow. When military men visit each other, a Tsung ping, which is literally, a General officer, sees a Te tuh, "a Field officer," they are on terms of equality. An adjutant must dismount at the outer gate of the Cantonment; and enter at the left door. The middle door, and right and left doors, spoken of, may be regarded as entering at the front door or at a side door; or postern gate, in Europe. However the Chinese doors are all in front, only there is a large one in the middle and two small ones on each side. The middle is the most honorable, the left on going out, the second place, and the right the lowest. The House is made to front the south; and the east whence the sun rises is the place of honor; the west, where the sun descends, is the downward or low region.

At the first interview with a superior officer, the Visiter must present a Card, stating who he is, and his progress in the service. Then present a petition which is to be dispensed with. He must appear in his uniform and sword, and proceed to perform the *threefold* ceremony of kneeling and knocking head. The Superior must stop him, and then permit him to make three bows. After which he must wait for tea. The Superior officer

must rise and step from his chair to receive him. We once saw this farce performed on presenting a Letter from an European King, which was received by a Hoppo of Canton. The Letter was carried in a box with uplifted hands, into an open Court, the gates of which were opened under a salute, and the official personage, at the head of the Hall, rose, and stepping apart from his chair received it.

At a second visit the General Officer must sit on the front Couch and the Adjutant on a side chair. On leaving he must make three bows, and accompany his guest on his way out as far as the eaves of the room in which they sat.

In the 59th year of Kienlung he published a reproof to Governors and Deputy Governors for their pride, and assuming a superiority to certain military officers, who were too ready to crouch and bend the knee.

When great victories are obtained by the Imperial Arms the Emperor himself in the open air, places an altar with incense on it, and kneeling thrice, bows *nine* times. About A. D. 1636, Tsungtik the predecessor of the sovereign in whose name the conquest of China was made, compelled the king of Corea, with his Sons and Courtiers, to walk on foot, a mile, into his presence, and there prostrate himself and perform the three kneelings and nine knock-head ceremony, confessing his offence against the Monarch of Manchow Tartary. The rites observed on the occasion are inserted among those concerning the submission of enemies and the presentation of prisoners.

The Rites of sacrifice next occupy the attention of the Board. The times and manner of performing them are all minutely detailed. At the winter solstice the Emperor sacrifices to Heaven; at the Summer solstice to the Earth; then to Shang Te, the Most High Potentate, praying for corn. Afterwards to Ancestors, to Gods of all Sorts, of the wind and of the rain, &c. &c. Before some of the Greater Sacrifices, a longer or shorter period of fasting must be observed; and those to be engaged are required to spend the preceding night in the public offices. These Court sacrifices may be called the state religion of China: the Emperor and his officers are themselves the Priests. Music

is an indispensable part of the ceremony. Some of the days of sacrifice have happened on days of mourning for deceased Emperors when no music can be used. Kanghe was greatly distressed on one occasion of this kind, and referred his case of conscience to the Board of Rites, which declared he must sacrifice by proxy.

The Emperors sometimes go in person the day before the sacrifices, to inspect the altar; they enter also the "divine Treasury," to view the utensils; and examine the "Divine cook-house" to see the victims. Sometimes the Bullocks are dressed before being laid on the altar, and in that case portions are sent to Families after the ceremony is over. The reason assigned for dressing the victim previously, is to prevent its desecration by being cooked piecemeal in private kitchens. When the Emperor sacrifices to Heaven in person, the victim is killed two days before in the evening.

Sacrifices originated they say in high antiquity, before the invention of fire to dress food, and then of course they used undressed bullocks. Subsequent ages have followed in their footsteps. But the Tartar Monarch Tsungtib to prevent the desecration above noticed, first dressed the victim and then presented it on the altar. Shunche, early in the morning of the day on which he ascended the Throne of China, offered sacrifice and incense to the Emperor Heaven, the Empress Earth, and the most High Ruler, kneeling *four* times, and bowing *four* times; all the officers of his Court doing the same, and presenting on the altar gems, silk, &c. After which in a written form of Prayer he announced to Heaven Earth and the Gods, that he had by their help founded the Ta-tsing Dynasty, in the Middle Nation, China, and chosen Peking for his Capital. He declared that the universal voice of statesmen and people had cried, God's help must not be resisted you must ascend the throne and set an example of rectitude to all nations; therefore he complied, and looked to Heaven and Earth to aid him in quickly suppressing the miseries of anarchy and reducing the nine regions of the world to peace; that benevolence and longevity might daily increase, and the Imperial Dominions of

the 'Tatsing Dynasty be eternally secure. For this I pray, said the Emperor and so closed the reading of the Form. Then being followed by all his Court he made a bow.

In Spring and autumn Sacrifices of sheep, pigs &c. are offered to the Manes of all the Founders of Dynasties in China at the places where they are supposed to be interred. They have one service for all the Emperors and Kings who have ever lived; after which they begin with *Fohi*, and end with the Founder of the last Dynasty. Where the remains of the First Emperor of the Tartar Dynasty *Yuen*, were interred is not known. They honor the Tartar Dynasty *Kin*, by adding to the usual sacrifices a large bullock. There are twelve Monarchs of the Ming Dynasty at each of whose Tombs, two Eunuchs and eight servants attend. Instead of sending an official person to their Tombs these attendants are commanded to perform the rites of Sacrifice themselves.

In *Shanse*, the Tomb of the Personage in fabulous or uncertain ages placed next to *Fohi*, called *Neuro*, was represented by a female idol, to which the people sacrificed and prayed for posterity. The Emperor Kanghe most unceremoniously interfered, ordered the idol to be removed, and a Tablet substituted; at the same time interdicting the private sacrifices of the poor people.

Yung ching, the Emperor, declared that all Emperors and Kings had performed meritorious deeds of virtue to the people, and therefore they should be respected to the latest posterity. As the place of their interment is that which their spirits cleave to, the utmost possible respect should be shewn to their Tombs.

The Empress offers in person sacrifice and incense to the deified Inventor of silk; according to the same rites observed by the Emperor in worshipping the deified Inventor of Agriculture.

Last of all come the gods of heaven and the gods of earth. For the gods of this Nation are not Creators, antecedent and superior to the heavens and the earth, but themselves created, and subsequent to the heavens and the earth.

When public Prayers are offered on account of drought or other natural calamities, the Butcher's occupation is interdicted; and the criminal Judge is ordered to suspend his trials as if they would say, Heaven be merciful to us, as we are merciful. Kienlung in the 2nd year of his reign was greatly distressed about a drought that continued long, although he had prayed to Heaven's Gods and Earth's Gods for rain. Instead of appealing to any Priests, he applied to the Board of Rites to know if any thing was wanting on his part. They replied that it had been decided, that the Gods of the clouds, rain, wind and thunder, were celestial Gods; and that the Gods of mountains, hills, seas and rivers were terrestrial Gods. But Kanghe in addition to the celestial and terrestrial gods, had worshipped the God of the passing year, and all the Gods within the four seas; and the Emperor Yungching had done the same; therefore they, (the keepers of his majesty's conscience) recommended him to issue orders to do the same. And first, that the Astronomical Board should select a lucky day; next that the *Hanlin* College should prepare a form of prayer, and lastly that all the officers to be employed on the occasion should previously keep a rigid fast.

They Sacrifice to the God of fire; to the God of cannon; to the Gods of city walls; military standards, &c. Kienlung was very zealous in sacrificing to the Gods of cannon, and fire arms. He offered to them a bullock, a sheep and a hog; five baskets of fruit, incense, candles, silk, &c. The Military officers were the attendant priests.

Next come Domestic sacrifices of Kings, Nobles and Plebeians, whose rites we must entirely pass over. And also the funereal Rites of all classes.

The Board of Rites, finally, takes charge of all Tributary Envoys and their Tribute. At the commencement of the Dynasty, first came the Coreans with homage and Tribute; then the Loochoo Islanders; next the Siamese; Gochinchinese, and Hollanders. These last brought a large Horse; a saddle and bridle; a Small white cow; two little dogs, cloth, glass, amber, coral, muskets, &c. &c.

The King of *Soolo* of *Ava*, of *Laos*, of *Po-or-tu-ko-ur* (*Portugal*) &c. all figure away, with the tributary offerings in the work before us up to the 17th year of the reign of *Kienlung*. During the long reign of this Emperor the above named great Kings are often noticed, till the 58th year when the King of *Yingkeihle* (*England*) sent the Abassador *Makeårne*, with Tribute of native production, things astronomical, geographical musical, &c.

The Ceremonial on receiving Ambassadors, or tributary Envoys, is stated at great length. But of such trifles the world is tired. The King of *Corea*'s Envoy bearing the Title of *Keun*, " Prince," and being one of the royal blood, has been received at the Court of *Peking* with greater honors than the Envoy of any other country. But is it not a disgrace to the European Monarchs to be classed with their royal Brothers of *Corea*, *Siam*, *Soolo*, &c?

In the first year of the reign *Yungching*, the Kings of *Corea*; of *Loochoo*, of *Siam*, and of *Cochinchina*, sent Tribute; also the King of renovating Instruction from a Nation of the western ocean (the Pope) sent Tribute. The Emperor issued his commands in reply, with many expressions of good will, in consequence of his Father, *Kanghe*'s feelings; and promises the " King of renovation " good treatment of all his subjects in *China*, as long as they should be attentive and obedient to the laws. He sent His Holiness the Papal King, 60 pieces of silk; *Ginseng*; lackered ware; fine tea; paper; ink; fans, &c.

The *Corean* Ambassadors were once greatly embarrassed by one of their Suite buying a Statistical account of *China*. The individual was transported to the frontier.

In the 27th year of *Kienlung*, there is an order from the Emperor, allowing the exportation of a given quantity of silk at the request of an English Merchant called *Pihlan*. The Emperor says, he interdicted the exportation of silk, in order to bring down the price of it for the poor of *China*, but it had not produced the desired effect. Just as his taking off all duty on grain, had by no means reduced the price; but it had rather risen. An increasing population he thinks is the cause.

However he conceded the English Merchant's request, and allowed him to take 5000 catties of Canton Silk and 3000 catties of Hookwang Silk.

One would not expect to find these details among the Papers of the *Board of Rites*, but their relation to foreign Tribute occasions the introduction of this Subject.

It is put down as a law, that no overland Embassy shall consist of more than a hundred: twenty only of which number, shall go to Court. The rest must be left on the frontier. An Embassy coming by sea shall consist only of three vessels, containing a hundred men in each, &c. &c.

The Military Board in the work before us, first gives a list of all the Military appointments throughout the Empire, beginning with those of highest rank. It then proceeds to the various regulations for filling up the appointments, removing the officers from one place to another, &c.

Officers are not allowed to serve in their Native place. After all the minor details of regulation concerning the army, the grand ceremony to be observed, when the Emperor himself takes the field to subjugate his enemies, is prescribed at length.

When the Founder of the Imperial Dynasty went forth to conquer China, he gave these commands to his Nobles and Generals. "When you take prisoners don't deprive them of their clothes; don't debauch their wives and concubines; don't separate husband and wife. Those who oppose you in battle let them die; but those who submit and do not oppose, don't for light causes destroy them. Respect these orders."

On these grand occasions they announce their intention to Heaven, and to Earth, to their deceased ancestors, &c. They also offer Sacrifice to the Gods of the road; of their standards; and of their weapons, amidst a great crash of horns and gongs and trumpets.

Kanghe notices the first general introduction of fire-arms among his Tartar Soldiers, although they had previously done very well without them. For from the foundation of the Dynasty, he says wherever the Tartar Troops shewed themselves, no enemy could withstand them. When they fought in the field, they

conquered; when they attacked a city, they took it; although the bow and arrow; the sword and spear were their only weapons.

He claims for his army the special assistance of high Heaven. In the parched deserts of Cobi, where no water was, springs of water gushed out; the earth which had never before exhibited a "hair," of herbage, was covered with grass. The felicitous destiny of the Dynasty, and the meritorious conduct of its generals produced these miracles.

The Founder of the Dynasty has left on record his opinions concerning Military Tactics, and considers him the best General who can gain his end with least distress to his Troops. When an Enemy has the smaller force, he recommends, concealing the greater part of one's own; sending a few to entice the enemy out, and then fall upon him. But if he won't be seduced to come forth, then you must fall upon him with all your might; pursue him close, and if he take refuge in a city, storm it immediately.

Whether hunting, or on a March the utmost silence is required, and all clamorous noise punishable by a fine or by lashes, as the offender may be able or not to pay. When the Troops are encamped, to occasion fire by neglect, or accident, is punished by death.

In the 8th year of *Teentsung*, when He led forth the Manchurs to attack the Tribes on the River Amour, he directed them to treat their prisoners with kindness; to soothe them with good words; and to supply them with provisions; to inspire confidence and induce many to surrender. Moreover added he, these people speak the same language as ourselves, when they come over, they will be of use to us. After you have fought them a little, tell them, said the wise Monarch, "you were once the same people as ourselves. You have lost the knowledge of this which makes you estrange yourselves from us. Our Emperor has long wished to send a Person to explain it to you; but he has not had time. Our coming at this time is *entirely for your sakes.*"

He exhorted his own people to arm themselves with fortitude as they would have a long march; but they must not be afraid of toil. Strive to carry my wishes into effect, said he, for it is

a true saying, if the young and strong don't exert themselves; the aged who sit in great places, are distressed in vain. If you don't on this occasion exert yourselves to plant the tree; your regrets another day will all be useless.

When the same Chieftain set out to conquer China, he said to his Generals. I have repeatedly endeavoured to negotiate peace with China, but neither the Monarch nor the Ministers of that nation would listen. I therefore command you to lead forth our troops to conquer her. Don't, because of our Military Superiority, relax your caution, for it is an old saying, "He who proudly despises his enemy will be defeated, whilst the serious, attentive, and cautious will succeed." If they send terms of peace to you, declare, "we depend on the will of our Sovereign, we can say nothing. If you have any thing to say, say it to our Sovereign. We must have his commands before the Troops retire."

After *Shungche*, "The complaisant Ruler," who sat down on the Throne of the Ming Family, the Manifestoes are directed against Chinese rebels. Still the language is clement. Our object says the Emperor is to exterminate the rebels, and tranquillize the people. Don't avail yourselves of physical force to plunder the people; don't pull down people's dwellings; don't destroy their mensils; don't defile their wives and daughters; don't distress any human being; don't injure the canals, &c. Carry into effect my wishes which are to subjugate the rebels. If any oppose these orders punish them severely.

In his 18th year he published an Edict which shewed how little his specious commands were attended to. He said, the Kings and Generals who led his armies, pretended they were distressing the enemy, when they were in fact burning the people's houses, carrying off by force their sons and daughters, plundering their property, and allowing the soldiery to do what they pleased.

Kanghe, in his 20th year thus boasts: "Ever Since the departed sages of our Dynasty used troops, in every field battle they were sure to conquer; every city they attacked was sure to fall. Wherever they turned no enemy could withstand. All this resulted from rewards and punishments being justly and openly

distributed; from martial law being strict; from the soldiers being well trained, and from the weapons employed being strong and sharp. These circumstances inspired the men with devotion to their country, and forced them on with fearless hearts. ?

In his 48th year Kanghe gave special orders to his army in western Tartary concerning the proper place in which to encamp. In the place in which the army then was, he says, water could not be obtained before digging one thousand cubits, which made it altogether unfit for an encampment. In the reign of Yungeling the following is a specimen of their Martial law. The drum and the gong are signals for advancing and stopping. He who hears the drum and does not advance; or hears the gong and does not stop, shall be decapitated. When an enemy advances he who shrinks, or whispers to his comrade, shall be decapitated. The signal superintendant who does not beat the drum or sound the gong, or stop at the instant he is commanded, shall be punished with 40 stripes. When in the act of engaging he who disobeys orders shall be beheaded. An Aid de camp who adds to, or diminishes from the orders of the General shall be decapitated. He who reveals secret orders shall be decapitated. He who kills a good subject, and claims the merit of killing an enemy, shall be decapitated. He who by false pretences endeavours to rob another man of his military merit shall be decapitated. Those who, on a march, shall oppress the people; force sales, rob, burn, or violate women shall all be decapitated. He who makes a pretence of dreams, visions, ghosts, &c. so as to influence the multitude shall be decapitated, &c. &c.

At the storming of the city of Yungping, there were 24 men who rushed through fire, and mounted the walls. The feat so much pleased the then Monarch, that he ordered they should never be allowed again to risk their lives in such a forlorn hope; and that the same privilege should be extended to all those who might, afterwards, distinguish themselves *once*, in such a desperate and successful way.

In a subsequent Imperial order, when some soldiers were to be executed for robbing the people; the Emperor perfectly approving of the Sentence, mentions by the way, the power

granted to officers to put to immediate death those who shew fear and backwardness, at the moment of engaging. He says; strict adherence to the severities of martial law, is the only way to make brave men of cowards.

The Emperors have not been ignorant of the false reports sent to them by their generals, of having destroyed of the enemy "—a great many—many thousands—upwards of ten thousand;—thousands innumerable, &c. &c." and have reprimanded them for it.

We cannot notice the details of martial law which follow in several volumes, but pass on to observe that the Military Board, so called, takes cognizance of the Naval affairs also; so that "Military Board" is rather a misnomer. Perhaps *War Department* would be more appropriate.

Shunche did not allow fishermen or others to have more than one must. *Kanghe* allowed merchant vessels to go to sea. The name and surname of every man in Macao and Fokien foreign ships, both when they entered and when they left the Port was to be taken; Chinese must not be smuggled out, &c.

In the 5th year of Yungching it is declared that the population of Fokien is so dense, that the abundance of commerce must be brought in to aid the defects of agriculture, and therefore the people of that Province shall be allowed to trade to the Nations of the South in the China Sea. And the same privilege shall be extended to Canton, which is "a narrow territory with a numerous population." Regulations of a similar kind were made for Shantung and the other northern Provinces on the Sea coast: but Government required that the same vessels and persons who left should return. Next there was a difficulty about allowing them to arm themselves. First it was denied altogether, and afterwards conceded in a degree. But the regulations and examinations were so minute as to be impracticable.

The Trumpery law still enforced at Canton, that no iron utensils shall be exported excepting just a sufficient number of boilers to cook the sailors' food, is inserted in the records of the Military Board.

Natives going abroad in foreign ships is next strictly inter-

dicted; rewards promised and punishments threatened to those Military men on the sea coast who detect or who connive at such offenders. There is a law also against Native Merchants who go abroad *buying foreigners* and bringing them into China. They are liable to the same punishment as foreigners or aliens, who enter the country without reporting themselves.

The construction of vessels also comes under the care of the war department. To prevent boats and coasters sailing too fast is an object. If we mistake not the phrase, *Bowsprits*, after the fashion of European vessels, are interdicted.

This Board puts, moreover, sulphur and saltpetre under special regulations, to prevent their clandestine import or export; they being materials in the manufacture of Gunpowder.

Not only is permission given to the Fokien Junks to go to Siam; but to encourage them, to bring rice from thence, honorary buttons and military titles are conferred on them, in proportion to the quantity of rice which they bring, from 1500 Measures to 10,000.

Natives who wish to go over to Formosa are required to obtain a Pass from Government.

The suppressing of Pirates, and apprehension of thieves and robbers, are affairs superintended by the Military Board. Indeed the general Police for preventing crime; for putting down gamesters; for extinguishing fires, &c. comes under its cognizance.

The Post for conveyance of Government despatches is the next subject attended to by this Board. In *Chihle* Province there are 185 Post Houses, at some of which there are upwards of 200 horses and 100 men to take care of them. There are 10,470 Postmen allowed for *Chihle* to carry despatches to all parts of the Empire. The Board directs also the location of small military patrols, all over the Empire, consisting of ten or twenty men each, to assist the civil power in seizing robbers or handitti.

Imperial Reviews, and Imperial Hunts, are directed by the Military Board.

Regulations concerning accoutrements, and exercises previous to promotion, close the details of the Military Board. It is said that every officer must rise from the ranks.

CRIMINAL BOARD.

This Part of the Work contains the decisions of successive Emperors on the several Topics of the Penal Code, of which Sir. Geo. T. Staunton has furnished such an elegant Translation, and which renders this part of the laws of China less novel than those above reviewed.

In China there is no "Benefit of Clergy" extended to the priesthood, but there is exactly a similar thing for the "Benefit of Astronomers." When they commit offences punishable with transportation they are let off with a flogging, and kept to their calculations. This shows that Mathematical talent is a rare commodity in China.

Tribes who submit to China and are, as they say, converted, or renovated by her, are to be tried by her laws, but the Mung-koo Tartars are tried by their own laws.

The almost incredible practice of one man becoming a substitute for a murderer to suffer death in his stead, is fully noticed in this work. And the law is that he who receives money to become a substitute for a criminal, shall suffer the same punishment as the real offender, whether it be transportation, strangling, or decapitation. And he who gives the bribe shall be punished a degree more severely than for his original offence. This applies to persons not related. Kirnlung said that for a son to suffer for his Father might be admitted without great violence to natural feelings; but for a Father to suffer for a son, which paternal affection might suggest, could not for a moment be endured.

Yungching remarked that of all the murders which took place in the Empire very few were coolly premeditated. Most of them arose from some trifling dispute or slight provocation, from which a scuffle arose and murder ensued. To prevent this he directed his Father's Sacred Edict or moral Sermons * to be publicly read for the instruction of the people, at new and full moon, throughout the whole Empire.

The law on the interest of money limits it to 3 per cent per mensem, 36 per annum. But however long money may be kept the interest shall never exceed the principal.

* See. Dr. Milne's Translation.

If the Emperor's cook does not make the food clean he is to be punished with 80 blows of a cudgel! And any one who presumes to go without leave into the Imperial kitchen shall be strangled.

THE BOARD OF WORKS

Superintends the Imperial palaces, gardens, temples, tombs, national altars, and city walls, public granaries, barracks, &c. Indeed every work of art that the Government requires is under their control. Even the making of helmets, armour, bows, arrows, swords, standards, banners, &c. belongs to their department.

A King's helmet must be made of iron; washed with gold at the vertex, and ornamented with a flowing red gem at the top.

His armour or coat of mail must be made of cotton outside, lined with white silk, and iron plates put between. The outside must be studded with gold nails.

The Board of works are also gunsmiths and cannon founders. The rivers and canals of the Empire are under their cure, and Bridges are built and repaired by them. The roads of the Empire, such as they are, must be attended to by them. This Board finally acts as His Majesty's ship and boat builders; and Her Majesty's coach and sedan chair makers. In Keenanan Province Government has a hundred and five sailing packets for carrying despatches. Canton Province is allowed two hundred and forty four of these vessels.

Among the various sorts of boats and junks which they build it is remarkable that so long ago as Yungching's reign they had a class of "save-life Boats." They are placed on the lakes of the Empire, and near dangerous rapids. There seems to be nothing peculiar in their construction.

On the way to Thibet, Bridge-boats are provided by the Board of works.

In the greatest public works, and the most minute, even making Boxes in which to present Memorials to the Emperor or Empress, this Board is constantly occupied.

In making the above brief analysis we have arrived at the 216th Volume. The remaining 45 contain miscellaneous matters concerning the office of foreign affairs, and various of the Courts in Peking, on which subjects we cannot now enter.